

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE MOTHER.

A custom prevailed at Valehead, and through out its neighborhood, which ever appeared to me very beautiful and affecting. If, in the dusk of Easter Eve, your way happened to be thro' the churchyard, you would perceive figures, each equipped with a lantern and a basket, flitting from spot to spot through the gloom. If a stranger, you would most probably take them for the wives of the fishermen, procuring worms, and so pass on without further consideration. But the morning would reveal to you a very different employment. You would see every grave, whose tenant had one forgetful heart still left above ground, profusely decked with the choicest flowers of this most interesting of seasons. The whole churchyard puts a holy smile over its mouldering surface, and every chaplet-strewn mound seems to invite you to admiration, and in a note of triumph to cry out for its owner. "We are not nothing. We still exist, and shall rise again, even as our Lord upon this day arose again."

On the Easter day first ensuing after my friend's arrival in the country, I observed a grave thus dressed, which, ever since I had known the place, had hitherto lain in melancholy neglect, most piteously contrasted with its gaily dressed neighbors. Upon inquiry I learned that the grave contained the mother of a sailor, who, after an absence of many years, had but a few days ago returned to the place of his birth. I pointed it out to my friend, who, after regarding it for some time with a musing look, and then throwing a hasty glance at the chancel, where the family vault lay, took my arm, and, according to custom, accompanied me for the length of two or three fields on my way homeward. I confess that I had a design in thus directing his attention. Hitherto, in his conversations with me, he had dwelt almost exclusively upon the part which his father assumed in the government of his household. I was curious to elicit from him something respecting the part assigned to the mother and had now, methought, laid a successful train; nor was I disappointed.

He began, however, as usual, with remarks upon the service of the day. I have always been struck, he said, alluding to the Gospel for the day, with the part which women bear in the history of our Lord's sojourn upon earth. We find a faithful little troop of them clinging round him to the last, even when men had lost all courage, and forsaken him. They attend at his cross, they wait upon his sepulchre, and they are accordingly honored with being made the first witnesses of the resurrection. It seems as if all had been designed to enforce the sense of the completeness of our restoration, since woman, who first sinned and incurred death, was thus first presented with the visible, palpable pledge of everlasting life; and it is observable that wherever the Gospel is maintained in its purity, there woman is in full enjoyment of all her native rights and dignity. Hence it is, that the Christian alone, at least in my view, possesses a home,* and our Saviour, in the course of effecting our eternal happiness, has established for us the greatest of earthly blessings. For without a mother maintained in due honor, upheld in all her dignity, invested with her proper sway, home cannot exist. Tending to the same point is another remarkable fact, which, so far from being an accidental feature in our Lord's history, has always appeared to me essential and designed. We hear nothing of his reputed father after his childhood, while his mother is prominently put forward, and even after his ascension to heaven, she is carefully mentioned as present with her female companions at the first assembly of his infant church. The father's authority, indeed, needed no additional ratification; but what a sanction; what a sanctity; is thus imposed upon a mother's; and how more highly still should we think of it, when we feel that it is very much through his conversation with his mother and her companions, that our Lord's character comes invested to us with that human tenderness which gives us confidence, notwithstanding his divine unutterable majesty, to call upon him as our Mediator with an assurance of his sympathy.

This sanction seems still more marked on comparing our Lord's ministry with that of Moses; that of the latter is all stern, masculine injunction, unbroken by a trait of female softness, all cold, majestic publicity. The contrast indeed, was fitting between a covenant of grace and a covenant of penalty, between a covenant which carried on the promise of the seed of the woman, and the covenant which gave that seed.

In this blessed covenant, then, which we enjoy, the mother has been restored to all her legitimate sovereignty; and great and incalculable is her influence. Like some fine concen-

trated perfume, it penetrates with potent, but invisible agency, every nook of home, pervading where the coarser authority of the father could never reach: it begins with the first breath we draw, with the first light we see. On her were fixed our first affections, from her we received the first food, on her lap spoke the first words, thought the first thought, read the first letter, and with our hands clasped in hers, offered our first prayer. In all that we ever after think or know, we are immediately referred to her who furnished us with their elements. Under her rule it was, that we enjoyed what now appears to have been the only period of unalloyed happiness, and from underneath her warm and sheltering wing were taken to the taste of anxiety and toil, and transferred to the comparatively stern control of the father, or still sterner discipline of the school. Nor ceases even her direct influence; then it revives at intervals in all its original freshness and strength of hold; often, after the lapse of many maturing years, when sickness makes us children again, in her we seek a refuge, once more experience her unwearied attention; and pain is deprived of half its sting by the renewal of that nursing care to which, as bliss for ever gone by, our memory has so often and so fondly reverted.

Having received this power in common from nature, my mother eagerly laid hold of the blessed privilege and office of good which the Gospel has assigned. God had originally given to her, she considered, dominion over the child's heart, and now, through the Gospel, has given to her dominion over every wild passion, every beast of the field, as it were, throughout its regions; there she must clear the wilderness, there erect the temple of the living God. She reflected that if the first mother was the author of sin, the Christian mother has been gloriously endowed with ample means of remedy, and that remedy, for her own salvation no less than for her child's, she is in duty bound to apply. In her, the Gospel should find one of its most efficient preachers; one endowed with that gift of tongue, whose every accent reaches the child's inmost bosom; one who not only addresses the affections, but is the very first to call them into existence; who has to speak to no seared conscience and blunted feelings, but to the flexible freshness of the yet soft and innocent heart. She is the first object of the child's love, esteem, reverence, obedience, and occupies for a certain time the whole of that head and heart, which is soon to be devoted to God's service; him she represents for a season; and let her take heed lest she usurp his place, and continue her child's affections on earthly objects, affect his mind shall have become capricious or appreciating heavenly. Alas! how many a fond indulgent mother has wept the consequences of such idolatry, and discovered, when too late, that she has been sitting, as a God, in God's temple. She must render unto God the things that are God's, and labor incessantly in forming the infant mind, so that the love, the reverence, the obedience, which she now inspires for herself, shall be but the rude elements of the love, the reverence, the obedience, which he shall hereafter pay to the Almighty Father. Oh, how beautifully holy is a mother, thus employed, how blessed her house! Like Mary's,* it contains the infant church of Christ; and oh! like Mary, let her not hesitate to stand at his cross, and, crucifying all over fond affection, firmly discipline her child, in due season, to crucify his also.

Such a mother was mine; and if you have heard from me on this subject less than you expected it is because the notions are so interwoven into every portion of my mind, that I feel a difficulty in detaching them, and clothing them in words; where we think or feel most, there we always speak least.

Her place can never be supplied: none but she can obtain that entire intimacy with our hearts; in her loss, the father feels at once a link broken between him and his children; she forms the softening medium between his masculine control, and their tender years. The father may instruct, but the mother must instill; the father may command our reason, but the mother compels our instinct; the father may finish, but the mother must begin. In a word, were I to draw a general distinction, without particular attention to accuracy, I should say, that the empire of the father was over the head, of the mother over the heart.

To our mother was always addressed the first letter after our departure from home: to her, imparted the account of any novelties which had excited our admiration; to her the first tidings of any success; to her, who was the first planter of the bosom, we offered its first fruits. The thought of her, during our absence brought us comfort, and her sweet and quiet image, conjured up by our longing imagination, gave us the prominent idea of home, round which all the rest clustered. We could bring, by force of fancy, into our ears her gentle voice, leading the responses, at family prayers, and dwelling with all the yearning of affectionate entreaty on the Amen, which closed the prayer put up for the welfare of the young absentees. The foreground of the picture of the anticipated joy of our return always presented her coming forth with our sisters to meet us. Arriving from a bustling noisy world, what a delightful contrast of calm we then experienced. Supposing the degree of piety the same, the woman always exhibits it in a more engaging view than the man. It seems in her more innate and less earthly; some of the sweetest of the Gospel graces are hers almost by inheritance.

Angelic meekness, faithful affection, enduring patience, uncomplaining resignation, having free play by her retirement from the passion-stirring and tumultuous scenes of life, grow up in her to most enviable ripeness. In the moment, therefore, in which we met this dear little procession, how perfect seemed the calm; nor was this a little augmented by a sense of deficiency and corresponding feeling of humility, which soon afterwards arose in our bosoms. When we looked upon, and conversed with our sisters, who had all along enjoyed the peculiar care of our mother, from which ourselves had been so early torn away, and saw fully expanded in them, in all sweetness and beauty, what she had once implanted in us, but a boisterous world had subsequently stunted in growth, we were warned of the distance at which we stood from the standard of Christian excellence. They were monuments to us of what we ourselves had once been, and told us that we had need become as little children again, before we could attain that standard. We learned from them how much of the world still remained to be subdued, how very much was required to be achieved before we could bring each irregular and impatient feeling into due submission to the Gospel of peace.

We had now arrived at the entrance of a wood through which a secluded path ran to the garden-gate at the back of the Manor house.—We were parted.—*Rectory of Valehead.*

From the Christian Advocate and Journal.

THE WELL CONDUCTED SUNDAY SCHOOL.

Messrs. Editors:—With your permission I will occupy a small space in your paper in describing the most beautiful object I ever beheld—I mean a well conducted Sunday School.

I have been in the practice of visiting different Sabbath Schools, for the purpose of seeing how they are conducted, and learning their comparative degrees of improvement and excellence; and without farther introduction I am ready to give the preference in all things to those schools where the best discipline is established. Indeed, nothing can be done to purpose in a Sabbath school without discipline.—Such a school is a scene of confusion, a trial and vexation to the teachers, and altogether useless to the scholars themselves. Nay, it may be doubted whether they are not worse than useless, as they must have the effect to make them trifle with serious things, and treat sacred subjects with contempt, while idleness and rudeness are sure to result from having a large number of children brought together without proper government.

If, therefore, a school has been commenced without due regard to government; or if insubordination and a refractory spirit have sprung up in a school, and the state of things require it, the regular course of the school must be suspended till order be restored. Perhaps there are few cases where this will be found necessary; but where it is necessary it should by all means be done, because nothing can be done to edification and profit while there is disorder and confusion in the school. What means may be found necessary to establish order I cannot say. Perhaps private reproof, or reproof before the whole school, may effect the object. If these will not do it let the usual tokens of approbation, and the privilege in the library, be withheld. In a school which I visited in one of our large cities the insubordination of the scholars became such as at length to prove a source of indelible trial and pain to the superintendent and teachers. They had employed every human method which prudence dictated to restore order, but without success. It appeared that the school could not much longer be kept together. In the extremity of the case, and as the last resort, the superintendent called upon the school to drop every other employment, and unite in prayer. And this was sufficient. The school was reduced to order and subordination. The more refractory scholars were brought to consideration and to tears that they had so abused their privileges, grieved their teachers, and sinned against God, and in a short time between twenty and thirty of them were brought to the saving knowledge of Christ. And ever after, the same course was effectual, and the school became one of the most interesting character and promise.

If there should be but one or two, or a small number, who should prove refractory, it might answer all purposes for the superintendent, or one or two of the more aged and experienced teachers, to take them out of school, and converse with them alone, using counsel, reproof, expostulation, and prayer. But if nothing else will answer, such a child must be expelled the school.

But to the point in hand—a well conducted or well regulated Sabbath school.

In the town of—there are five Sabbath schools, but one only would I select as a model. Here the superintendent and the teachers are all on the spot at the moment, or rather a few minutes before the time for opening the school, that they may receive the first children that come, and see that they take their proper seats without getting together in squads, either at the door, or about the stove, or in any part of the house: as well knowing that by commingling they will soon forget the object of the school, and imbibe feelings and put on airs inconsistent with it, and thus injure themselves and occasion trouble to their teachers, which, by being first on the spot, they may easily prevent. The scholars, too, are on the spot at the time of opening the school, and punctuality in this re-

spect is as much insisted on as good conduct after they enter the school: so that an instance of a scholar not being present at the opening of the school rarely occurs.

Every scholar as he comes in goes to his or her seat, and there remains during the time of the school, except by order of the superintendent. No going out, no running for drink, no moving about, whispering or talking together is allowed. No one pushes another. The motto of the school is, "A place for every thing, and every thing in its place."

Another thing deemed of great importance in this school is, the moderating the voices of the scholars in their recitations and answers, to the key that will only render them audible by the teacher. It is found, and always will be found, that for a number of scholars to use a loud voice together on different subjects, dissipates thoughtfulness, distracts attention, induces habits of carelessness and precipitancy, and entirely banishes all restraint from the presence of superintendents and teachers, and will ultimately lead to disorder and insubordination. And so careful is the superintendent to prevent unnecessary noise, as knowing how much depends on this alone, that the scholars are required to come into school with a light and careful step, and to go out without bustle.

It is not made an object in this school to commit the greatest number of verses in Scripture or hymns practicable, or the greatest number of answers in the Catechism; but rather to commit well and to understand what is committed. In this view the morning is devoted to hear the children recite their lessons with seriousness and deliberation, and to the instruction of those who are learning to read. If it is found that a scholar has not paid due attention to his lesson he is required to go over it again before the afternoon school, with particular reference to those parts on which he is most deficient.

When the school comes together in the afternoon the teachers spend about half an hour in the closest conversation with their scholars, questioning them upon the lesson for the day, exhorting them, &c. The superintendent then calls the attention of the whole school, and employs about fifteen minutes in addressing the scholars, either in questioning them upon some point in the lesson for the day, or on some important doctrine or duty of religion, or in hearing them prove some point that was given out the preceding Sabbath; or he addresses them by way of exhortation. When he is through, the remainder of the time is devoted to prayer for the blessing of Almighty God upon the school. Generally three or four pray in succession one after another, being short, not over five minutes at the extent, and confining themselves to objects within the school. The scholars kneel in prayer, and stand in singing, and in all outward things at least go with their superintendents and teachers.

This school is not only interesting to those who visit it, but the feelings of superintendents, teachers, and scholars are all interested, and no one seems to feel that he has performed a task. The countenance of every one indicates cheerfulness and delight, and they seem bound together by cords of the most endearing affection. The scholars love one another and their teachers, while the latter love their classes as their own children. The different branches of the school act together as by sympathy, like the members of the human body. A goodly number of the children give evidence of real piety, while nearly all the others are so well taught in the theory and practice of the social virtues, and their consciences are so tender that one is constrained to pronounce them not far from the kingdom of heaven. M.

MISSIONARY INTELLIGENCE.

From the Christian Index.

INDIAN MISSION.

The following communication from one of our missionaries west of the Mississippi, furnishes some interesting facts.

Delaware towns, Oct. 17th, 1832.

Brother Brantly.—I expect my missionary labors will be confined principally to the Delawares. I am now among these Indians; and the greater part of my time is spent in learning their language. I understand that the Delawares at the War office are numbered at about sixteen hundred souls; but there were only 844 here at the payment of their annuities last summer. The others are in different parts of the western country; and how many of them will ultimately reach this place is quite uncertain. The portion of the Indian territory assigned to the Delaware nation, is situated between the forks formed by the conjunction of the Kansas and the Missouri rivers, and is equal in size, if I have been correctly informed, to a tract of land 50 miles square. The land is tolerably level, and, for this section of country, has its share of springs and creeks. The soil for the most part is very rich. On this tract of land, stone-coal has been discovered, and limestone abounds. Wood is not very plentiful. I presume, however, that the means to obviate any difficulty which might arise from this source are within reach. These Indians no doubt, have a valuable tract of land, and were they to do as they have it within their power to do, they could live as comfortably, and as independently, as any of the white people. The Delawares have it within their power to become rich. It could not be expected, of course, that these Indians have made extensive improvements on their land, however much they might have been

inclined so to do, as their removal to it is of recent date. Government is building for them a saw-mill and grist-mill; the former of which is nearly ready to go into operation. Government also furnishes them with a blacksmith.—Thus far the prospect of these poor heathen are encouraging; but the worst is yet to come. This tribe which once numbered thousands, is now reduced to a few hundred souls; and there is a moral certainty, that very soon this remnant will be reduced to a few scattering individuals, unless an immediate and vigorous effort is made to save it. The truth of this assertion, I apprehend, will not be questioned, when the facts upon which it is based are known. These Indians suffer much from cold, hunger, and the inclemencies of the weather. These sufferings, together with the evil arising from their great personal neglect, tend to impair their constitutions, and to bring them to an untimely death.

When the disease preys upon them, their means for the restoration of health are resorted to; but such is the mode of treatment, that no doubt, in many instances, it hastens rather than retards the ravages of disease. These evils together with others, necessarily arising from the mode of living adopted by these Indians, is gradually wearing them away. And where is the nation, however powerful, that could stand before such evils, did they bear upon it with equal force, and in the same proportion as they do upon this tribe? But alas! all these evils combined, are not wasting away the Delawares so fast, as one yet to be noticed.—Intemperance, the deadly monster, to which tens of thousands have fallen victims, has stretched his direful arm far over these western wilds, and, as if fearful that other evils would rob him of his prey, threatens to destroy these long neglected wanderers of the forest with a single blow. With the exception of some 10 or 12 Indians, who came from the state of New York, it would be difficult to find a single soul in the Delaware nation, over 16 years of age, whether male or female, that does not drink ardent spirits to excess. Many of them are great drunkards. Truly, this nation is on the brink of ruin. But is it beyond recovery? No: let Government keep over it the arm of protection; let some measures be adopted to make those who sell the Indians spirituous liquors, feel the penalty of the law they violate; let their afflicted be brought under the influence of medical skill; let them be taught to cultivate their land, and be instructed in the most useful of the mechanic arts; let all their children be brought under the influence of good schools; and let the Gospel be preached to them; and, through the blessing of Heaven, we may expect this nation to be saved from impending ruin, brought to the participation of civil and religious privileges, and at some future period, to number more thousands than it now does hundreds.—And now when the whole cause of the wretchedness of these aborigines is taken into consideration, and the fact, that the inhabitants of the United States have the means within their power to save them from destruction, and to raise them to an equality with themselves, in point of civil and religious privileges, does not reason, does not justice, does not humanity, does not the best feelings of the pious heart say, we are bound to bring these means to bear immediately upon the condition of these poor creatures? Should they perish, who can say, *I am clear of the blood of that people?* Government has done considerable for the improvement of the condition of these Indians; but I cannot see that their moral condition has been affected by it much, if any; this is owing to the want of an exertion on the part of the Christian church.—Government alone has not the means of saving this people; nor has the Christian church alone, but Government and the Christian church together have. Much has been said about Government's not doing more for the Indians. But is Government more slack in its duty to the aborigines, than is the Christian church? Aside from a small school opened among the Delawares last spring by our Methodist friends, (who are seldom in the rear in benevolent effort,) the Christian church has done nothing for these Indians. Now, what will the Baptist denomination do for these perishing immortals? Will she stand aloof and see this nation perish from the earth? Will she fail to engage in the glorious enterprise of saving a people from temporal and eternal destruction? No: Which of the many connected with the Baptist church are willing to evince their attachment to the Redeemer by coming here, and spending their lives in the best of causes? It is hoped the Board will have a school opened here as soon as possible, and that there will be no lack of persons to conduct it, and of means to support them. The present condition of these Indians requires that as many of their children as possible, should be taken into the family which has charge of the school, and be educated, fed, and clothed. Schools conducted properly, will do much towards saving this tribe. I have said nothing about the wants and condition of other tribes. But I have reason to believe that many of them are in nearly, if not quite, as wretched a state as the Delaware tribe. In conclusion I will repeat in substance what has been already stated; that there is a moral certainty that the Delaware nation will soon become extinct, unless an immediate and vigorous effort is made to save it.

Yours, respectfully,
CHARLES E. WILSON.

This is the tax a man must pay to his virtues—they hold up a torch to his vices, and render those frailties notorious in him which would have passed without observation in another.

* Is not this remark confirmed by the fact that the least religious people in Europe is also the least domestic?

* Acts xii. 12.

a manner at once masterly, practical and philosophical. Nothing could be more opportune than the appearance of such a work at present, when physical education is almost entirely neglected, and when the popular modes of education would seem to be based on the idea that the mind is some ethereal and mysterious power which may be exercised to almost any extent, whilst little or no attention is paid to the condition of the body. Nothing can be hazarded in the assertion that all who love to see the great laws of nature adhered to in the business of education as well as in the majestic movements of systems of worlds, will receive at once gratification and profit from the perusal of this work. That it is liable to criticism in some respects cannot be denied; but the object of this notice is merely to call the attention of your readers and the public.

Vid.

CHRISTIAN SECRETARY.

HARTFORD, NOVEMBER 21, 1832.

The desire to be a successful leader in some points of theology, inclines men to bring to their aid all human reasoning, and too often to pass over the obvious and clear doctrines of Scripture. Not a few there are, who follow implicitly, in the footsteps of those who are their superiors, without searching to see whether these things are so; and principles which lead to the most important results, are embraced or rejected, as though they were of the most trivial character. The faithful promulgation of the plain truths of the Bible, without insisting, as a means of salvation, on any thing more than we there find, and at the same time not holding out the least hope to those who will not submit to the divine requirements, is not only a safe course, but one which is generally blessed by the Holy Spirit. We know that all wish to be saved, but persons in an unregenerate state, wish to be saved in their own way; and whatever inclines them to believe, that their salvation can be accomplished by submitting to almost any thing else, than the self-denying doctrines of the cross, is sure to gain adherents. Thus we find pilgrimages, penances, and various other sacrifices, readily made, when they expect for their labors to reap eternal felicity. The teachers then who receive men to their Christian fellowship, who only nominally believe the Gospel, and who exhibit no evidence of a renewed heart, are spreading doctrines of the most destructive tendency.

Several years have elapsed, since doctrines were advanced in a neighbouring city, which have caused a considerable difference among our Congregational and Presbyterian friends, and are now exciting a deep interest, and which we think, may result in a partial division of these Churches. Some of their religious journals have entered deeply into the spirit of the times, and held such language respecting their clerical and other brethren, as to deeply injure the cause of Christ. What do men of this world think of such things? Do they think that this language is the result of faith in Christ? Are these the fruits of that Gospel, which was to bring peace and happiness to its recipients? Can the language be applied to such professors, as to the faithful in ancient days? "See how these brethren love one another?" Christians do and will differ in their views of some doctrines of more or less importance; but when they so differ, common courtesy, no less than Christian feelings, would lead to respectful conduct, and such as would not tend to increase excitement, and wound the tender feelings of their brethren. This state of things occupies the attention, and turns the mind from the practice of religion, to speculation about doctrines. Religious controversy, which elicits truth, and where the discussion is conducted with decorum, and confined within due limits, is doubtless of much service to the cause of Christ; but when the base passions are indulged, and brother arrayed against brother, it is cause of mourning. The state of things mentioned above, is in our opinion one cause of revivals of religion being less frequent now, than a year or two since.

So far as we are acquainted with the circumstances of the Baptist Churches in New England, there is nothing adverse to their prosperity, but a want of faithfulness among themselves; but as we are creatures of sympathy, and are assimilated, almost imperceptibly, with minds with which we come in contact, it is of no trifling consequence that we keep as much as possible aloof from those causes which distract other communities; and while the reputed wise and gifted doctors of divinity are engaged in disseminating doctrines which cause divisions, or writing letters to show that there is no division, let Baptist clergymen be engaged in disseminating truth, and in enjoying upon the community, the necessity of repentance towards God, and faith in our Lord Jesus Christ; then may we reasonably hope for a continuance of spiritual blessings, and for a succession of those Revivals of Religion, which may add to the Churches many which shall be saved.

The office of the American Baptist Home Mission, is located at CLINTON HALL, corner of Beekman and Nassau street, New York. All letters for the Society should be directed to their Secretary, Rev. Dr. Going.

The Philadelphia Baptist Association, held its last session at Southampton, Bucks county, October 24, 31 and 4th. The Introductory Session was delivered by Rev. G. B. Perry, from 1 Cor. ii. 2.—Brother Perry was chosen Moderator, and brother L. Tucker, Clerk. The Circular Letter was on the subject of REDEMPTION. Measures are to be taken to erect a Manual Labor School, on a farm bequeathed the Association by Elder Sturbridge. The first day of January next is recommended to the churches to be observed as a day of Thanksgiving to Almighty God for his great mercies to our nation, and for special blessings in pouring out his spirit on the churches.

Number received by baptism the past year, 366—total number, 3136.

The next session of this body is to be held with the

first Baptist church, [Spruce street.] Philadelphia on the first Tuesday in October next.

The Otsego Baptist Association held its thirty-seventh Anniversary at Salisbury, August 29 and 30th, 1832. Elder W. Curtis delivered the Introductory Discourse from Eph. iv. 1. Elder C. G. Carpenter was chosen Moderator, and Elder H. B. Rounds, Clerk. This is a very flourishing and vigorous association, and in addition to the *Resolves* to be liberal, the churches of that body have contributed the past year, for the various benevolent objects, about \$400; and at the present session, a Society was formed, called the "Otsego Baptist Missionary Society." Circular Letter this session, "Saint's Perseverance." Additions by baptism the present year, 561; total number, 2238. The next session is to be held with the Baptist church in Plainfield.—Elder H. B. Rounds, is Corresponding Secretary of this Association, and resides at Newport, Herkimer County, New York.

We respectfully suggest to the Association, the expediency of putting the name of the Corresponding Secretary, in the Minutes, at some place where it would readily catch the eye, that those who might wish to send Minutes in exchange, might do it with readiness, and give such direction, that the Association at each annual meeting, might receive the Minutes of all similar bodies, with which they correspond. We have noticed, this year in particular, that few Minutes have been received, from Corresponding Associations; where there are no Secretaries, or where their residence is not fully pointed out, it is to be expected that the Minutes of but few Associations will be received, and the intent and utility of such communications, entirely lost.

There has been a violent storm at sea, off our southern coast, as appears by a letter from Savannah. Some vessels have been lost; it is feared that among these, is the packet ship Alabama, from New York for New Orleans, on board of which were a large number of passengers.

General Intelligence.

From the New York Daily Advertiser.
EIGHT DAYS LATER FROM ENGLAND.
English Papers have been received in New York to the 16th October.

The news we consider of an important character. The Portsmouth papers contain a statement of the fitting out of a fleet of at least twenty ships of War, some of them the largest class, to proceed to the mouth of the Scheldt. We find nothing in the accounts from the continent that has a more warlike appearance than heretofore. This large naval force from Great Britain looks as if the British Government intended to settle all disputes which his Dutch Majesty may be disposed to keep up about the navigation of that river, and the affairs of Antwerp. But there is no evidence in the papers that we have seen of any movement on the part of Prussia, or any other Northern power, in favour of the pretensions of Holland, or against the independence of Belgium.

On the contrary, we publish an article from London, which speaks the language of peace, and a determination on the part of Prussia, even to compel Holland to come to terms. Unsupported by Prussia, it is in our opinion, impossible for Holland to maintain a controversy with Belgium, with any hope of success. The last accounts from Spain, represent the King as on the recovery. There is no intelligence of any more fighting at Oporto, since the battle of the 29th of Sept. The latest date from thence was Oct. 7.

From FRANCE the news is important. The formation of a new cabinet, and the creation of a number of new Peers, is officially announced. The French papers are full of speculation as to the future of the country.

England appears tranquil. Parliament had been again prorogued, and a dissolution would not take place until the registration of votes was completed. A severe Gale had been experienced on the coast.—The quarter's revenue has increased.

From Portugal, no later intelligence had been received. We give the official account of Don Miguel's last attack. From Turkey, the news is of a very interesting character; if the accounts are to be relied on, it appears that the Pacha of Egypt is making great progress.

ENGLAND.

Parliament is expected, will be further prorogued to the month of February, to avoid the possibility of Ministers being beset with questions on the foreign policy of the country, which, in the present state of negotiations, it would be highly inconvenient to answer, and perhaps equally awkward to leave unanswered.

TURKEY AND EGYPT.

The Turkey mail of this morning brings intelligence of the greatest importance. The army of the Pacha of Egypt was within a few days' march of the Turkish capital, and no troops to oppose their victorious career. A letter from Smyrna, dated Sept. 5, states that they had expected to learn of important events having occurred at Constantinople, towards which city the Egyptians were rapidly advancing, and must then have been within a few days' march, as they passed Konika 20 days before, and had been joined by the people every where in their progress. The government at Constantinople was in a most critical state. The cholera had made its appearance at Constantinople; the plague was on the decline.

If we may believe what appears in the German papers received to-day, the Sultan Mahmud intends applying to the leading Christian powers for interference between him and his too powerful viceroy the Viceroy of Egypt. It would form a singular task, although many circumstances might render it acceptance a policy in the present position of Eastern France.

It is generally thought that the old Pacha, whose means of braving the danger, whether mild or rigorous, fail him, will be immediately compelled to yield or to take to flight.

CHOLERA AND YELLOW FEVER AT N. ORLEANS.

New Orleans, Nov. 1.
The eight "vial of the wrath of God" seems to have been poured out over our illustrious city. The fatal ravages of our autumnal cholera, yellow fever, have been on an unusually malignant character, added to which the devastations of cholera are of the most appalling mortality. As the rate, thus far, which has marked the relentless career of the king of terrors, since the combined powers of the two epidemics have been at work, it would take but one year totally to depopulate the city of New Orleans.

On which ever side we turn our eyes the triumphs of the "last enemy" meet our view. The reality of the city plague stands forth in all its horrors. The result, independent of the destruction of human life, will be a fatal tendency to the welfare of this city, and we fear great commercial, as well as physical suffering will ensue.

For the moment the excitement of political and partisan polemics yields to the all absorbing subject which involves the life and death of the community. The number of corpses received at the burying ground yesterday, amounted to 123—viz. at the Protestant Cemetery 42; at the Catholic burying ground 75.

Death of Charles Carroll.—The last survivor of the signers of the Declaration of Independence, died at Baltimore, on the morning of the 14th at 4 o'clock, and his funeral is to take place this day. The procession with his remains will leave the house of Mr. Carroll, on Saturday morning, and proceed to the Cathedral, where the customary religious services of the church of which he was also ex officio a member will take place. At the conclusion of these, the body will be taken, in procession, to the Old Baltimore depot, to be transported to Elkton's Mills, and thence to Douglas's Manor, where it will be interred. Public honors were to be paid to his memory by the municipal authorities.—*New York Daily Advertiser, Nov. 17.*

We copy the following biographical sketch of Mr. Carroll from the Baltimore American.

He was born on the 26th of September, 1737, at Annapolis, in this State, and consequently was, at the time of his death, in the ninety-sixth year of his age. He descended from a highly respectable Irish family, who emigrated to this country in the reign of William and Mary. At a very early age he was sent to St. Omers, to be educated; thence, after a short time, he was removed to Rheims, to the college of Louis Le Grand; and thence to one of the best institutions in France for the study of civil law. After becoming well versed in this science he passed over to London, and commenced his term of study at the temple for the study of common law. After finishing his studies and his travels, he returned to his native land at the age of twenty-seven. At this period the discussions between the mother country and the colonies commenced, and were soon afterwards carried on with great warmth. Mr. Carroll did not hesitate, but took side with the lovers of liberty.

From the Washington Globe.

The last survivor of the signers of the Declaration of Independence, who for many years has been the precious relic of the bond of July 4th, 1776—is no more! The death of CHARLES CARROLL of Corrodon, is announced to us.

As a mark of the respect due to the occasion, the Offices of the United States Government in this city will be closed to-morrow, the 16th inst.

ANDREW JACKSON.

Washington, Nov. 15th, 1832.

From the Buffalo Journal Extra, Nov. 15.

CONFLAGRATION!!—A large portion of the city of Buffalo is now a mass of smoking ruins. The great fire ever known to our inhabitants since the town was burnt by the British, occurred last night. About 8 o'clock in the evening, the two-story wooden building, near the Exchange Buildings, on Main street, unoccupied and locked, was discovered to be on fire, and the whole block from the Exchange Buildings to Seneca street through to Pearl, inclusive, was consumed with astonishing rapidity.

From the west the fire was communicated to the east side of Main street, the north side of Seneca on the west of Main to the Buffalo House north east corner of Main and Seneca, and for a time the whole city was threatened with destruction, but a fortunate change in the wind, and the great wall of fire proof wall of Mr. Elder on the one corner, and the power of the engines on the other, checked it on the north side of Seneca street with little damage and it spent its fury upon the block below, and part of the adjoining block on the east side of Washington st.

Property to the amount of \$50,000 is destroyed, and scenes of distress better imagined than described follow in its train.

There is no doubt but it is the work of an incendiary, and it is remarkable that this calamity has occurred on the anniversary of the great fire three years ago.

The fire broke out in a building recently occupied as a store and dwelling, owned by Bennett and Marvin. E. A. Maynard's Copper and Sheet Iron Manufactory was next destroyed. Wilkeson, Beale, & Co. Iron and Hollow Ware Establishment, building owned by S. Wilkeson, John Green, & Co. Dry Goods Store, building owned by Stocking and Dalt. Patterson, Brothers, Hardware Store, building owned by A. Easton, Moreland & Adams, Dry Goods and Auction Establishment. Hollister & Curtis, Dry Goods Store. Jacob Siebold, Grocery and Provision Store. H. N. Mason, Dry Goods Store. Williams & Co. Druggist and Wholesale Grocery Store.

MAIN STREET—EAST SIDE.

Two Brick Stores owned by Dr. J. W. Clark, the one occupied by B. Fitch as a clothing store; the other by T. Churchill as a Leather Store. Tweedy & Keenion, Hat Store, building owned by I. Dalt. Dr. R. Hamilton, Chair Factory. A. V. Sill, Gunsmith shop and dwelling. J. D. Shepard, Musicians, Mrs. W. Weaver, Boarding House J. Bearley's shop. Wm. Sullivan, Cabinet shop and dwelling. Miss Carter, Milliner. Miss McCreary, Milliner.

PEARL STREET.

Jerry Raffellie, Dwelling. M. Daley, Dwelling. Bennett & Adams, Shop and dwelling. S. Wilkeson, dwelling.

SENECA STREET.

Doct. R. Burwell's, Office. A. Thompson, Jr. Law Office. Mrs. Kimey, two Shops and Dwellings. H. Lovejoy's Grocery Store. Oliver Pomeroy's Cabinet and dwelling. A block of Offices occupied by the city. Street Inspector. Dr. Tillinghast, O. Follett and others.

WASHINGTON STREET.

Wm. Hollister, dwelling. R. Bush, dwelling. Henry Kirk, dwelling. Harry Miller, dwelling. G. W. Allen, dwelling. Mr. Tunnicliff, small dwelling. Richard G. Wier, dwelling. Infant School House. H. R. Seymour, small dwelling. Several barns and out houses were likewise burnt.

NULLIFICATION.

We copy from the Charleston Mercury the following result of the celebrated Bond Case, by which it appears, that the Nullifiers are determined to carry their points, even if the decisions of the Courts are against them.

THE BOND CASE.—The United States, it seems, though they succeeded in obtaining a judgment against Messrs. Holmes and Mayek, have found it impossible to make the money. A house of Mr. Holmes was some time since levied upon by the Marshall, put up for sale, and knocked off to a State Rights man, who refused to comply with the terms of sale, on the ground of the unconstitutionality of the Tariff laws. After much consultation and deliberation among the officers of the Government, the house was again put up for sale yesterday, on account and risk of the former purchaser, but not a single bid could be obtained. Such is the state of public opinion here in respect to the Tariff. It has been already practically nullified by public opinion. We ought to add that the Bond in this case was given for duties on an importation of coarse Woolens, in which the duties were imposed so exclusively for protection, as to be prohibitory and that the goods in question were imported by Mr. Holmes expressly for the purpose of trying the question.

TENNESSEE OPPOSED TO NULLIFICATION.—Mr. Greene, from the joint select committee, to whom were referred the several resolutions expressive of the sense of the general assembly on the subject of the Tariff, Internal Improvements, and Nullification, reported that he had been instructed by a majority

of said committee to offer the following preamble and resolutions, and recommend their adoption.

Believing that a crisis has arrived which renders it important that Tennessee should declare to the world her opinions upon the subject of the relative powers of the Federal and State Governments, this general assembly, that no misapprehension may exist as to what are their political principles, do declare that they regard the resolution adopted in the legislative assembly of Virginia, in the year 1798, and the corresponding resolutions of the principles of the Federal Constitution. Yet, as the supporters of Nullification claim to be adherents to the same doctrines, it becomes the duty of this general assembly, as a matter of self defence, to declare upon the basis of the resolutions of 1798.

Resolved, that by the General Assembly of the State of Tennessee, that we regard the doctrine, that a State has a right, under the Constitution, either by its legislature or by a Convention of the people of the State, to render imperative and void a law of Congress within the limits of the State as unconstitutional by the Federal Constitution, and dangerous to the existence of the Union.

Resolved, that we regard nullification by either of the means, as destructive to the principles of the government, and under the guise of a peaceful and constitutional remedy, calculated to precipitate the country into civil war.

Resolved, that the doctrine, that a state has the right, under the Constitution, to resist or render imperative within her limits an act of Congress, when ever the same may be declared unconstitutional by a legislative enactment or in its higher political attitude by a Convention of the people of the state, is unwarranted by the Constitution, dangerous to the existence of the Union, inconsistent with the preservation of the federal government, and tending directly, under the guise of a peaceful remedy, to bring upon our country all the horrors of civil war.

Nashville.—Some suspicious cases had occurred at Nashville, but up to the 9th inst. the disease had not been announced in the papers or by the Board of Health, as having made its appearance in that city.

The Arkansas Gazette of the 31st ult. says that Mr. Washington Irving, the accomplished author of the Sketch Book, &c. and Mr. Ellsworth, one of the commissioners for treating with the Indian tribes of the West, left Fort Gibson on the 17th ult. under the protection of Capt. Lead's company of Rangers, for the Southwest, and intended proceeding as far as the cross Timbers, an extensive tract of country situated some 200 or 300 miles west of the Arkansas Territory, stretching from Red river to the waters of the Arkansas.—*National Intelligencer.*

New Orleans, 5th Nov.—The pestilence yet continues with unabated fury. The report of yesterday shows a list of interments amounting to 151, but for some inaccuracies must have gone as high as 200.—*Private letter.*

CAPE DE VERD SUFFERERS.—The Committee for the relief of the sufferers at the Cape de Verd Islands, have received \$2000 and \$5000, chiefly from contributions in the churches in the city and Brooklyn. This amount will be considerably increased. The brig Orient with 200 barrels, will sail in a day or two, and another vessel will be dispatched soon.

The whole amount subscribed for this object, here and elsewhere, will not be less than \$24,000 or 25,000; sufficient to purchase 4000 or 5000 bbls. of flour and meal.

N. Y. Journal of Commerce.

Arrival of Lander's Expedition at Liberia.—We have been favored with a letter, dated November, Sept. 25, which says, "Reverend Lander, the African traveler, has arrived at this port on his way to the Niger, with two steamboats. I spent one day with the expedition, and derived a great deal of information about the Niger and the surrounding country. The expedition will proceed with the small iron steamboat, about 1500 miles. She draws only 24 inches when in sailing trim."

The Cholera.—It appears from a report, recently submitted to the Board of Assistant Aldermen, that the expenses of the City Government on account of the cholera, amounted to \$100,000.

Deaths by Cholera.—The number of victims in Canada and the United States, down to the present time, we should estimate at from 12,000 to 20,000, viz. in round numbers, 2,000 in Montreal, 2,000 in Quebec, 4,000 in New York, 600 in Albany, 1,000 in Philadelphia, 1,000 in Baltimore, 500 in Norfolk, 500 in Richmond, 500 in Cincinnati, 250 in Washington, 250 in Portsmouth, Va., 200 in St. Louis, 200 in the U. S. Army, and the remainder in other places.

It is proposed to reestablish a college at the English colony of Australia, in New South Wales.

After a charity sermon for St. Joseph's Orphan Asylum, by the Rev. Dr. Power, of New York, at St. Mary's Church, in Fourth street, on Sunday, there was a collection made of \$583 31, and a diamond ring.—Dr. P. two years since preached to the same congregation, when the collection for the poor amounted to \$597.—*Phil. paper.*

William T. Atwood, deaf and dumb, and late of the American Asylum at Hartford, left Brookfield in July last, in search of employment, intending to go to Hartford, if he did not obtain it at a shorter distance.—He was a shoemaker by trade, is 22 years of age, and writes readily. Any person having information of him, who will communicate it to Thomas Atwood, Plymouth, (Mass.) or Ezra Collier, Worcester, and any publisher of a newspaper in the western part of Massachusetts, or in Connecticut, who will give this notice an insertion, will confer an obligation on the anxious friends of Mr. Atwood.—*Hartford, (Mass.) Spy.*

Origin of the Turkish Crescent.—When Philip of Macedonia approached by night with his troops to scale the walls of Byzantium, the moon shone out and discovered his design to the beleaguered, who vigorously repulsed him. The crescent was afterwards adopted as the favorite badge of the city. When the Turks took Byzantium, they found the crescent in every public place, and believing it to possess some magic power, they adopted it themselves.

MARRIED.

At East Hartford, on Monday morning last, by the Rev. M. H. Smith, Mr. Daniel M. Seymour, of this city, to Miss Sarah E. Phelps, daughter of Mr. Henry Phelps.

At Stratford on the 14th inst. by the Rev. James H. Lindsey, Mr. John Clark, son of Jonathan Clark, Esq. to Miss Grace Ann, daughter of Capt. Samuel Stow, all of Milford.

At Suffield, by Rev. Mr. Chippen, Mr. Joshua Kendall to Miss Mary Branson, daughter of Capt. John Branson.

At Suffield, on the 14th inst. by Rev. George Chippen, Squid, to Miss Mary Ann, daughter of Capt. John Branson.

At Wallingford, on the 12th inst. Mrs. Jennett Cook, daughter of the late Mr. Abel Cook aged 25.

At East Hartford, Mr. John Arnold, aged 39.

At Lebanon, Mr. Edmund Siler.

At Fayetteville, N. C. on the 19th inst. at the residence of her father, who had been in the hope of improving her health, Mrs. Mary Ann Birdsal wife of Mr. Jesse Birdsal.

At Baltimore, on the 11th inst. the venerable CHARLES CARROLL, the only surviving member of the Congress of

1776, who signed the Declaration of Independence,—at the very advanced age of ninety-five.

In Cincinnati, on the 25th ult. Miss HARRIET CORNELIA ROBINS, second daughter of Ephraim Robins, of Cincinnati, after a violent illness of the epidemic cholera, of about fourteen hours continuance, aged 16 years. In her sudden departure, the surviving members of her father's family are called to mourn the loss of one who, as a daughter and sister, was peculiarly dear. Her amiable and placid disposition endeared her to all her acquaintance.—At the time of her decease, she was a member of the Enon Baptist Church. She united with the Baptist Church in Hartford, Conn. under the pastoral care of Elder G. F. Davis, in April, 1829, at which time she was a member of the Hartford Female Seminary, of which Miss Catherine E. Beecher was Principal. About two years were spent in this Seminary; during which time she pursued her studies with more than ordinary success. She possessed a discrimination as well as an inquiring mind, evinced an unusual degree of poetic talent, for her years, and at the same time was fond of the exact and severe studies. But her christian character will now be contemplated by surviving friends with the greatest interest.—During her illness, the progress of the disease was so exceedingly rapid, that there was little opportunity for conversation on the state of her mind. But the few remarks made by her were expressive of resignation to the divine will, and of a well assured hope of a happy immortality.—*S. S. Jour.*

CICERONIAN LYCEUM.

Will be held Tuesday Eve., Nov. 27, 6 1/2 o'clock, at the Lecture Room of the Baptist Church.

QUESTIONS FOR DISCUSSION.—Was Oliver Cromwell a Benefactor to the English Nation?

THE GOODRICH ASSOCIATION.
Meet at Centre Church Lecture room, Friday evening Nov. 30 at 7 o'clock.

SUBJECT OF THE LECTURE.—Intellectual endowments contrasted with moral worth. Punctual attendance is requested.

NOTICE.

The committee appointed by the New London Association, to attend to the employment of a missionary to labor within its limits, are requested to meet at the house of Dr. Frederick Wightman, Lyme, on Tuesday, the 11th Dec. next, at 3 o'clock P. M.

PIERPONT BROCKETT.

NOTICE.

The Hartford County Temperance Society, will meet at East Hartford, on the 1st Tuesday, the 4th day of December, at 11 A. M. Public service will commence at 2 P. M. An address will be delivered by Francis Gillett, Esq.

NOTICE.

The Baptist church in Williamstown, have resolved to commence a series of meetings, for religious exercises, on the 2nd of the present month. Ministering and lay brethren are affectionately invited to attend, and assist in the services.

ALVA GREGORY, Pastor.

NOTICE.

IS hereby given that the subscribers have been appointed Commissioners on the estate of Gordon G. Clark, late of Simsbury, deceased, represented as vent, and that six months from the 29th day of October, inst. are allowed by said Court, to the creditors to exhibit and prove their claims against said estate; and that they will attend to the duties of their said appointment at the dwelling house of the widow Elinor Clark, in Simsbury, on the 31st Monday in April, 1833, at 1 o'clock, in the afternoon of said day.

JURMAN O. HUNT, Esq. Commissioners.

(All those indebted to said estate, are requested to make immediate payment to ABRAHAM MITCHELL, Adm'r. Simsbury, Oct. 26th 1832.

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THIS DAY PUBLISHED BY

P. J. HUNTINGTON,

REMARKS ON THE INFLUENCE OF MENTAL CULTIVATION UPON HEALTH. By AMARIAN BROMHAM. 1 vol. 12mo.

"Is not that the best education which gives to the mind and to the body all the force, all the beauty, and all the perfection of which they are capable?"—PLATO.

"S'il est possible de perfectionner l'esprit humain, c'est dans la mesure qu'il faut en chercher les moyens."—DUCARTES.

CONTENTS OF THE VOLUME.

Influence of Mental Cultivation upon Health—General Observations.

SECTION I.—The brain the material organ by which the mental faculties are manifested.

Sec. II.—Condition of the brain in early life—Effect of excess and enlargement of the brain by disease, on the mind—Mental procreancy usually a symptom of disease.

Sec. III.—Consequences which have resulted from inattention to the connection between the mind and body—The best minds not caused by early mental culture.

Sec. IV.—Opinions of Celebrated physicians respecting early mental cultivation—Tissot—Hufeland—Spurzheim—Sisimbardi—Friedlander—Fatter—Londe—Broussais—Johnson—North—Jackson, &c. &c.

Sec. V.—Influence of mental cultivation and mental excitement, in producing insanity and nervous affections.

Sec. VI.—Remarks upon moral education—Influence of example.

Sec. VII.—Mental cultivation at a proper time of life, not injurious, but beneficial to health.

Sec. VIII.—Influence of mental cultivation in producing dyspepsia—Irritation of the brain the most frequent cause of the disease.

TABUL. exhibiting the age attained by some of the most distinguished literary persons in ancient and modern times Nov. 16. 45.

45.

EVENING SCHOOL.

WM. A. GODDARD proposes to commence a School on Monday evening, Dec. 3d, for instruction in common English Studies, as Spelling, Defining, Reading, Writing, Geography, Grammar and Arithmetic. Particular attention will be given to Writing if desired.—Terms \$2.50 for 12 weeks: 3 evenings each week—\$2.00 if paid in advance.

Persons wishing to attend this School, are invited to call at the Rooms of Mr. G. R. Hurlburt or leave their names at the Book store of Mr. F. J. Huntington.

Hartford, Nov. 30th 1832.

WANTED IMMEDIATELY.

An experienced teacher, to take a common District school, at the Brick school-house in Wintonbury, the ensuing winter, for whom liberal wages will be given; apply to HIRAM THRALL.

Wintonbury, Windsor Nov. 23 1832.

TO LET.

A convenient tenement in Village street. Inquire of AUGUSTUS BOLLES.

PHILO A. GOODWIN,

POETRY.

From the Washington City Globe.
WRITTEN BY THE REV. MR. D.

Oh, say not tears are only
The Christian's portion here,
That desolate and lonely
They tread a pathway drear.

Say not that notes of gladness
Ne'er mingle in their song,
But that the notes of sadness
Alone to him belong.

Say not that garlands bloom not
To deck his grief-laden brow,
That flowers sweet perfume not
His pathway here below.

His God and friend is with him,
His promise is his own;
Around him and beneath him
His strong right arm is thrown.

And though a night of sorrow
Enshroud his brow in gloom,
He knows a joyful morn
Is his beyond the tomb.

SCENES IN CANTON.

Stand with us, a moment, reader, in imagination, in front of the foreign factories in Canton. See the flags of all the commercial nations in Christendom, waving side by side, each over the splendid residence of the consul of its respective country. The "star spangled banner of freedom," occupies a proud place among the rest. The English factory, with its immense stores, is a few rods from you at the right. And near it the Dutch, the Spanish, the Portuguese, the Swedish, the American, vie with each other. Save these, and a few more palaces of the sons of Japhet, amid the tents of Shem, all the boundless scene before you, is stamped with the indelible impress of ancient heathenism. You fancy yourself in some nameless antediluvian metropolis, or city of the Chaldeans. The immense population before you, living wholly on the river, in all the depths of ignorance, misery and degradation, tell the sad tale of superstition and despotic power. You contrast these with the happy yeomanry of your own country, whom their Bibles have rendered "free and equal." You survey the interminable length of the city, on the margin of the river, and reflect on its unknown extent, within the walls, whose ponderous gates no foreign foot may pass. Your ears are stunned with the din, and the hum and the speech you understand not. Your eyes ache with sights, and the movements you comprehend not. Above all, the ever rolling wave of dense population, overwhelms and astounds you. The cities of Europe dwindle to post towns, and those of America, to mere country villages. What arm of human power can control or govern such a living mass of untutored intellect, and unsanctified passion! You seem to tread the side of a moral volcano!—When lo! a hideous uproar seems to tell you, the crater has just opened. Oh! for the restraining influence of an enlightened public opinion—Oh! for the renewing energies of Christianity! Alas! you are in the midst of heathenism. The tumult increases. You fly towards the European factories for shelter. It is too late. Ten thousand close wedged human bodies intervene. The doors of the consuls are besieged. Faces appear at the windows of the mission room, but only to close them and vanish. You can neither retreat nor advance but with the ebbing and flowing wave of the multitude. Every eye that meets yours, inspects you with the scrutiny of suspicion. You expect destruction. You dream not the cause of all this disturbance, till the words "fan-qui-si," ring in your ears. Your meagre smattering of the dialect enables you to comprehend the import—"Foreigners!—Rascals!" To your confusion and shame, you then descry a group of English, Spanish, American, and other Christian sailors, furious with intoxication, and brandishing dirks, knives, pistols, broad swords, and shillalals, cursing and swearing, and threatening vengeance on the "outlandish heathen!" All this interlarded with the most profane apostrophes to the great founder of Christianity, and the most incongruous cries of "God save the King," "save Maria," "Hail Columbia!" The secret begins to unfold itself. A few words of the current medley of European and Asiatic intercourse, explains all the particulars. "Fan-qui-catch-a-too-much-a-tsam-shu-no-good-make-a-bobale [bonbary]-no-can!"—Interpretation:—"Foreigners 'catch'—(or obtain) too much samshu [a strong drink made from rice]." "No good" results from it. They make great disturbance. It "can no longer be endured!" The crowd respond the sentiment; and the sailors are driven on board their boats, while ten thousand voices rend the air with—"Te-la-ma-qui-coong!" Away with the barbarian knaves!

Next day, comes out a formal proclamation, from the Vice Roy of Canton, setting forth the disgrace and indignity done to the municipal order of the Celestial Empire, and the dangers to be apprehended by permitting the mad, ferocious, and untutored people who come from the dark regions of the west, to set foot on the Celestial Empire, contrary to the ancient policy of the Emperors, a policy reluctantly modified by the reigning dynasty, in condescension to the humble prayers and petitions of foreigners.

Such is, in substance, a plain account of the scenes that have been repeatedly witnessed in China. The proclamations have usually closed with ordering the mandarins to forbid the landing of any sailors from their shipping at Whampoa. At other times, an embargo has been laid on the chop boats between Canton and Whampoa, and all communication cut off, between the factories and shipping. More than once, the Hong merchants have been forbidden to buy or sell to factors of the offending nations, and all commerce interdicted for months, if not years.

Then comes a series of grave dissertations in the literary quarters of Christendom, on

the semi-barbarous exclusiveness of the Chinese policy! An inquiry is instituted at the board of the Honorable East India Company into the best mode of removing the existing embarrassments of the China trade! The British Parliament are memorialized—the Lords invoked to maintain their dignity—His Majesty to regard the honor of the national flag, and the Commons to protect the revenue. The results are an outfit and an embassy. An Amherst or a McCartney must visit the Court of Peking. A few men of war must show themselves at Macao, or Lintin, in company with a republican frigate or two from the "States," all to maintain due dignity, free trade, and sailors rights, that is, the dignity and the right of Christian grog-drinking in Canton! All this process, is puffed in the newspapers, and paid for, by the good people of England and America, as matters most important and necessary, and movements most grand and glorious!

It was reserved for the Chinese authorities at Canton, within the year past, to apply in part, the proper remedy, by causing proclamations to be posted on the walls forbidding the sale of ardent spirits and wine to Europeans and Americans.

Such is the history of the Temperance Reformation in Canton. We hope it will extend to Whampoa, where it is equally needed, and where the other forms of beastliness and vice equally disgrace the Christian name, and equally call for the corrective restraints of heathen legislation!

From the London Morning Herald.

LAKE GENEVA, Aug. 13.—The extraordinary heat which has prevailed almost without interruption for nine weeks, has produced phenomena in the countries bordering our lake, to which there is no parallel on record. At Geneva a spontaneous combustion took place in the church yard of Plain Palas, though a rather damp plain. The high grass on the graves, the cypress and fir trees took fire, and it was necessary to bring the engines to extinguish it, which was effected, but not without difficulty. A more remarkable event took place at Savoy, near the village of Magland, (province of Faucigny). All at once the alarm bell was sounded, not only in the village, but the whole surrounding country, and in the valley, to summon the inhabitants with all speed to extinguish a dangerous fire of a kind hitherto unheard of; for it was not houses, or trees, or heath, that were burning, but the roots of the trees two feet under ground. This strange fire began at Seigne, (in the commune of Arrache.) Nothing appeared on the surface; the furze and bushes were untouched, till at once several trees fell, and were consumed by the fire that burnt from the roots. The people indeed, felled the wood that the fire might be spread, and would willingly have turned up the ground to extinguish the fire that was burning the roots, but in the terrible drought, where were they to get water? This subterranean fire, therefore, consumed 250 acres of fine forest. The fear of the subterranean fire had such an effect on the inhabitants that many villages, for instance Colasane, were wholly deserted, and as the people were also afraid of going into the forest, they remained exposed to the scorching rays of the sun, (generally 40 degrees of Reaumur—112 degrees of Fahrenheit) in the naked plain, where the wells began to dry up. This subterranean fire is closely connected with the flames, which at the same time issued from the earth in several places in Lausanne. The rain which came a few days ago, and considerably lowered the temperature, seems to have checked this fire, though many persons fear that the rain was by no means sufficiently long continuance to penetrate so deep into the earth as to remove all danger of the fire's beginning again, on the return of hot and dry weather, such as seems to be setting in.

GAY AUTUMN.

We often hear of *brown and sombre autumn*; but *gay* is an unusual epithet to be applied to this season of the year. The falling leaves of autumn commonly remind the contemplative observer of the decline of human life, and the perishing of the green hopes of youth. They seem to speak of the departure of one after another of the human family to the grave, until all are gone. Still it is now gay autumn, for the face of nature does not wear a more brilliant aspect at any time in the year than at present. A few days since every tree of the forest was covered with deep green, and a velvet covering of green covered the whole ground; but a white frost came, and behold the change. The forests now present to the eye every color of the rainbow and every shade and every variety of color. The leaves of the gum tree, of the iron-wood, and of the maple, are of bright vermilion red; while other trees are of pea green, olive, orange, drab, brown, russet or reddish brown complexion; and others are covered with yellow gold. The pine, fir, hemlock, and other ever-greens, are greener now than ever. No ribbon on a lady's hat; no colors in her painted muslin robe, no well assorted nosegay, ever presented a gayer variety of tints than now adorn the mountain forests. Every thing looks gay. But this season of peculiar beauty will be of short continuance.

In a few days all these bright colors will fade, except those of the evergreens; and then all the leaves will be of pale brown, of death-like clay color, and will have fallen to the ground. Then comes sad autumn, when the trees lift up their naked arms towards heaven, seemingly to deprecate winter, and to implore returning spring. Then the leaves are driven hither and thither upon the earth, by every changing wind, like the human family agitated by wars, plagues, tempests, political revolutions, and ecclesiastical oppressions, until they are gathered together in thick drifts, and matted down by rain and frosts, to thaw, and freeze and rot.

This gay autumn seems to me like some short season in human life. The sprightly and beautiful young widow, who two or three years ago buried her youthful husband, a few months after their nuptials were celebrated; and who, retaining the mellowness of grief without its

sadness, is about to be wedded again, is in the midst of gay autumn. She is now gayer than ever; but her rainbow colors will soon fade, and all her beauty will descend to the earth.

The author who has just finished his chief work, and finds it begins to be extensively read and admired, is in his gay autumn; his future productions will be inferior, and soon his name will pass away with names of thousands of forgotten writers, whose books were, but are not.

The eloquent orator at the bar, in the forum, in the pulpit, on whom listening throngs hang attentive, who was never superior to himself in his present maturity of intellect and force of invention, and readiness of utterance, is in his gay autumn; he has reached the acme of his popularity, which will soon decline.

The man of middle age, for a short time appears to stand still on the summit level of his bodily strength and mental vigor, and to survey with delight all the surrounding scenes of life, which descend from him in every direction. He would gladly find it gay autumn with him during the remainder of life; but ah! his eyes will soon lose their natural force, he will require more light to mend his pen; his hearing will be less quick; he will pronounce some words with more effort, and less distinctness of articulation; he will be less inclined to honorable enterprises; he will more readily than formerly anticipate difficulties; he will be more careful, but less prompt; he will desire more retirement from the busy scenes of men; he is in the downhill of life; and a few locks in the course of his canal will let down his stream of life to the unfathomed ocean.—*Philadelphiaian*.

USEFUL HINTS TO PUBLIC SPEAKERS.

It is a curious fact in the history of sounds, that the loudest noises perish almost on the spot where they are produced, whereas musical tones will be heard at a great distance. Thus, if we approach within a mile or two of a town or village in which a fair is held, we may hear very faintly the clamor of the multitude but most distinctly the organs and other musical instruments which are played for their amusement. If a Cremona violin, a real Amati, be played by the side of a modern fiddle, the latter will sound much the louder of the two; but the sweet, brilliant tone of the Amati will be heard at a distance to which the other cannot reach. Doctor Young, on the authority of Derhan, states, that, at Gibraltar, the human voice was heard at the distance of ten miles. It is a well known fact, that the human voice may be heard at a greater distance than that of any other animal.

Thus, when the cottager in the woods, or in an open plain, wishes to call her husband who is working at a distance, she does not shout, but pitches her voice to a musical key, which she knows from habit, and by that means reaches his ear. The loudest roar of the largest lion could not penetrate so far. "This property of musical sound in the human voice," says the author, "is strikingly shown in the cathedrals abroad. Here the mass is entirely performed in musical sounds, and becomes audible to every devotee, however placed in the remotest part of the church; whereas, if the same service had been read, the sound would not have travelled beyond the precincts of the choir." Those orators who are heard in large assemblies most distinctly, and at the greatest distance, are those who, by modulating the voice, render it most musical. Loud speakers are seldom heard to advantage. Burke's voice is said to have been a sort of lofty cry, which tended, as much as the formality of his discourses in the House of Commons, to send the members to their dinner. Chatham's lowest whisper, was distinctly heard. "His middle tones were sweet, rich, and beautifully varied," says a writer, describing that great orator, "when he raised his voice to its highest pitch, the house was completely filled with the volume of sound; and the effect was awful, except when he wished to cheer and animate; and then he had spirit stirring notes, which were perfectly irresistible. The terrible, however, was his peculiar power. Then the whole house sunk before him; still he was dignified, and wonderful as was his eloquence, it was attended with this important effect, that it possessed every one with a conviction that there was something in him finer even than his words; that the man was infinitely greater than the orator."

From the New York Evangelist.

CHRISTIAN DEPORTMENT.

Mr. Editor—There is one habit very extensively prevalent among young Christians, which seems to call for the exercise of affectionate reproof and admonition. I refer to the thoughtless levity manifest in the deportment of almost every one of this class; and to be seen in some, whose experience in a profession of Christ, might be expected to have produced a different effect. The influence of such deportment on the interests of religion, is injurious in several respects, some of which I will endeavour to point out.

1. It hinders the growth of personal piety.

Every one must feel the effects of this habit, to drive away thoughts of eternity, and disqualify the soul for communion with God. It grieves the Holy Spirit from the heart. It unfits the mind for religious duties. The scene of laughter or mirth, is not a meet preparation for the duties of the closet or the prayer meeting. The manifest inconsistency between the two employments, is of itself sufficient to destroy all religious enjoyment, and hinder the effects which might otherwise be expected from the performance of religious duties. Spirituality surely cannot be promoted by objects of a directly opposite nature; neither can piety flourish in a soil so uncongenial.

2. Besides the injury to the religious character from this source, and the consequent loss of capacity and disposition for usefulness, indulgence in this habit dishonors religion in the view of the impenitent, and exposes the name of Christ to reproach and contempt. The wise man says, "Dead flies cause the ointment of the apothecary to send forth a stinking savour, so doth a little folly him that is in reputa-

tion for wisdom and honor." This we may see exemplified, if we observe how ready wicked men are, to notice and exult, when they see any one, whose religious character is prominent, betrayed into this fault.

It is a great mistake to suppose that this is the cheerfulness or joy of heart, which often commends religion to its opposers. The practice is too clearly inconsistent with the profession, to produce such an effect; it will rather create a doubt as to the sincerity of the profession. They will doubtless find pleasure in their society, and love to quiet the calls of conscience by comparing themselves with such Christians, while it is conduct which at heart they despise. But all the influence which might otherwise be exerted, to bring them to think of their souls will be neutralized.

No candid mind will misapprehend my meaning, and charge me with a wish that religion should wear a gloomy and forbidding aspect.—On the contrary, we are told to "Rejoice evermore." And I am persuaded there is nothing so well calculated to raise the spirits, drive away gloom, and impart life and joy to the countenance, as a sense of pardoned sin, and the favor of God. But this is a holy, solemn, serious joy, a sober calmness and evenness of temper, and sedateness of deportment, which indicates that the mind is employed by thoughts of other worlds than this.

The habit prevails not only in conversation upon ordinary topics of social intercourse, but even in matters of religion it is often indulged to a painful degree. Here at least, if in no other cases, we should aim to adapt our manner to our subject; and when eternity and its concerns employ our tongues, let the thoughts of it affect our hearts. The mind revolts at the thoughtlessness, with which serious subjects are often introduced and discussed, to the manifest injury of religion and dishonor of God.

The usual excuse offered by those who indulge in this fault, is, "that such is their natural disposition." The constitutional temperament is not a subject of reproach. But to indulge it contrary to the commands of God, can no more be excused, than indulgence in any other vice which habit has made inveterate.—As well might the drunkard plead his insatiable thirst, as an excuse for intemperance. But if such is the natural disposition, it creates a necessity for greater watchfulness and prayer to overcome it. And let such an individual feel, that this very circumstance is to be improved for the glory of God and the good of his kingdom, instead of the reverse. It affords an opportunity for exhibiting the power of religion to fill the mind with joy and cheerfulness, and thus to commend it to the acceptance of others.

I will attempt to offer a few suggestions respecting the means to be employed to overcome this habit, addressed particularly to young Christians.

1. Carefully avoid all circumstances calculated to lead you astray. If you have associates who are gay and thoughtless, and who turn you aside to folly, unless you can restrain their thoughtlessness, avoid their society.—Your intercourse with them, will do them no good; while on the contrary, your example will be injurious to the cause of religion, and perhaps destroy their souls: and you will find nothing in it to promote your own spirituality, but the contrary.

2. Avoid going into those scenes, of which the principle effect is, to excite the mind with other objects than those of eternity. Let your chosen friends be those whose conversation is such as becometh the gospel of Christ.—And let your chosen scenes of recreation be such as draw the mind towards heaven.

3. Avoid reading any books which are calculated only to amuse, without instructing, or to divert without improving the mind. The effects of such reading you have doubtless experienced, and find that it unfits you for more important duties.

4. Maintain a constant sense of the presence of God. If you feel that his holy eye is beaming upon you, that he sees and knows every thing you do, and that for every idle word you must give account, you cannot be thoughtless and gay. You will be more careful in what you say and do. You will guard more closely every thought, word and action.

Finally—If you are troubled with a gay disposition, there is the need of a greater exertion to overcome it. Make it then the subject of solemn fasting and prayer before God; be persevering at the same time in your efforts to restrain your feelings. And, as has been intimated, let the native cheerfulness of your disposition be employed to give a life and interest to your Christian character, which may render it beautiful and attractive to all who behold it.

Y. C.

The ice at each pole of the earth forms an immense cupola, the arch of which extends some thousand miles over the continents: the thickness of which, beyond the 60th degree of latitude, is several hundred feet. Navigators have assigned to detached masses, which are met with floating at sea, an elevation of from 1,500 to 1,800 feet. There can be no doubt but that the thickness of these cupolas of ice is much greater nearer the poles; for astronomy sometimes presents in the heavens so vast an image of them, that the rotundity of the earth seems to be considerably affected thereby.—Captain Cook could never approach nearer the south pole, where there is no land, than the 70th degree of latitude: that is, no nearer than 1,500 miles; and it was only under the favor of a bay, that he was permitted to advance even so far. All the results of observations made by navigators, concur in proving that the temperature of the sea decreases according to the depths; and that the deepest gulfs are continually covered with ice, even under the equator. From a late memoir, by M. Perron, some say there is reason to believe that these mountains of ice at the poles, which have hitherto impeded the progress of European navigators, have been detached from the depths of the sea to float at the surface.

Several philosophers have been very desirous

to experience how far the expansive force of freezing water might be carried. "An iron gun of an inch thickness," says M. Haüy, "filled with water and exactly closed, having been exposed by Buot to a strong frost, was found to be burst in two places at the end of 12 hours. The Florentine philosophers were able, by means of the same cause, to burst a sphere of very thick copper; and Musschenbroek, having calculated the effort which would occasion the rupture, found that it would be capable of raising a weight of 27,720 pounds."

"Colonel E. Williams, of the royal artillery, when at Quebec, in the years 1794 and 1795," says Dr. O. Gregory, "made many experiments. He filled all sizes of iron bomb-shells with water, then plugged the fusée hole close up, and exposed them to the strong freezing air of the winter in that climate; sometimes driving in the iron plugs as hard as possible with a sledge hammer; and yet, though they weighed near three pounds, they were always forced out by a sudden expansion of the water, in the act of freezing, like a ball impelled by gunpowder, sometimes to the distance of between four hundred and five hundred feet; and when the plugs were screwed in, or furnished with hooks and bars, by which to lay hold of the inside of the shell, so that they could not possibly be forced out; in that case, the shell was always split in two, though its thickness of metal was about an inch and three quarters. It is farther remarkable, that through the circular crack round about the shells where they burst, there stood out a thin film or sheet of ice, like a fin; and in the cases where the plugs were projected by freezing water, there suddenly issued from the fusée hole a bolt of ice of the same diameter, and stood over it sometimes to the height of 8 inches and a half. Hence we need not be surprised that excessive frost should cause the ice to split rocks, and other solid substances."

It was necessary for the preservation of the world, that water should in this instance, be subjected to a law different from that of other substances which change from fluid to solid.—The wisdom and goodness of the great Architect of the world will manifest itself in this arrangement, if we consider what would have been the consequences had water been subject to the general law, and like other fluids become specifically heavier by the loss of its caloric.—In winter, when the atmosphere became reduced to 32 degrees, the water on the surface of our rivers would have sunk as it froze: another sheet of water would have frozen immediately, and sunk also; the ultimate consequence would have been, that the beds of our rivers would have become repositories of immense masses of ice, which no subsequent summer could unbind; and the world would shortly have been converted into a frozen chaos. How admirable the wisdom, how skilful the contrivance, that by subjecting water to a law contrary to what is observed by other fluids, as it freezes it becomes specifically lighter, and, swimming upon the surface, performs an important service, by preserving a vast body of caloric in the subjacent fluid from the effects of the surrounding cold, ready to receive its own accustomed quantity on the first change of the atmosphere!—*Wood's Mosaic History*.

Starving Lawyers.—From some statements recently made by his Honor Judge Strong, at a court of Common Pleas, in a charge to the Grand Jury of Worcester county, Mass., it appears that the Temperance reformation in that district of country has had the effect to reduce greatly the criminal docket. The solicitor general has made a similar statement respecting the criminal docket of the supreme court.—Doubtless nine tenths of the whole amount of litigation originates either directly or indirectly in intemperance. When temperance principles universally prevail, how will lawyers earn their bread?

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